HISTORIAN'S OFFICE,
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*"—JOHN 7: 16, 17.

No. 31, Vol. LXVI. Thursday, August 4, 1904. Price One Penny.

HISTORY OF THE BRITISH MISSION.

BY ELDER WALTER M. WOLFE, FORMER ASSOCIATE EDITOR OF THE "MILLENNIAL STAR."

(*Concluded from page 468.*)

IN April, 1861, the Liverpool office purchased a press and several fonts of type, and from this time printed its own publications, instead of hiring this work done as had formerly been the case. The first works to issue from the new plant were the MILLENNIAL STAR, of April 20th, 1861, and the Journal of Discourses for the preceding year.

Any sketch of the mission would be incomplete without brief mention of those who have presided over it for the last forty years. In 1861, we find Elder Joseph F. Smith actively engaged in the work of the ministry on his second mission, his first having been to the Sandwich Islands. He was released in the autumn of 1863 and returned home, only for a few weeks, however, for he was soon sent to the Islands to straighten out the Gibson difficulty. In the summer of 1862 Presidents Lyman and Rich were released, and Elder George Q. Cannon was in charge until September 1, 1864, when he was succeeded by Daniel H. Wells and Brigham Young, Jr. This was a noteworthy period in the mission in bringing into prominence the second generation of missionaries—the sons of the men who had labored with such glorious results in the early "forties." Elder Wells returned in the summer of 1865, and Brigham Young, Jr., became the head of the work, with Orson Pratt as editor of the STAR.

The first company of emigrants to cross the ocean by steam power sailed

from Liverpool June 21, 1867, on the steamer *Manhattan*. In the same month Elder Franklin D. Richards took charge for the third time. Elder C. W. Penrose was released from the presidency of the London conference to edit the MILLENNIAL STAR, and heads the list of STAR editors who have since become famous in the Church as authors and journalists. Among others may be mentioned Henry W. Naisbitt, John Nicholson, George Reynolds, B. H. Roberts and Orson F. Whitney. In the autumn of 1868 Albert Carrington succeeded Elder Richards, and George Teasdale took the management of the STAR. This year and the one following were of great importance to the Saints. The completion of the trans-continental railways brought Utah into direct touch with the outside world, and, in 1868, three thousand Saints emigrated. In rapid succession came Horace S. Eldredge, Albert Carrington, L. J. Herrick, Joseph F. Smith. On May 28, 1877, Elder Carrington completed his third mission and Joseph F. Smith commenced his third term as president of the European mission. This memorable year for the Church witnessed the completion of the St. George Temple, the organization of the Stakes of Zion and the death of President Brigham Young.

Elder William Budge took charge of affairs in July, 1878, and during his administration there was a determined effort on the part of the United States authorities to suppress "Mormonism." In August, 1869, Wm. M. Evarts, Secretary of State, issued a circular for the purpose of enlisting the aid of the governments of Great Britain, Germany, Norway, Sweden and Denmark, in hindering the progress of "Mormonism" by discouraging the emigration to Utah of its converts. The document created quite an international breeze for a short time and many appeared to think that the work would really be impeded. The Saints were undisturbed, however, and the tide of emigration flowed as uninterruptedly as though Mr. Evarts and his circular had never existed. The Saints should ever revere the memory of England's "grand old man" for the position which he took upon this occasion. He plainly told those who sought his co-operation in their nefarious scheme, that proscription might do in the United States, that boasted land of freedom, but that every Englishman who obeyed the laws was free to travel—to go and come—where he pleased the world over.

In 1880 Elder Budge was succeeded by Albert Carrington, Charles W. Stayner having charge ad interim. In this year the First Presidency was reorganized, and Francis M. Lyman and John Henry Smith were added to the Quorum of the Twelve. Apostle Smith assumed control November 27, 1882, this being his second mission to England. He had labored in the Birmingham conference in 1874-5. Following Elder Smith, until the time of the dedication of the Salt Lake Temple, April 1893, the presidents of the mission were Daniel H. Wells, George Teasdale and Brigham Young. From June 19, 1893, until July 23, 1896, Elder Anthon H. Lund was president of the mission, and he was succeeded by Rulon S. Wells, of the First Council of Seventies. Elder Wells' counselors were Joseph W. McMurrin and Edwin F. Parry. Elder Platte D. Lyman, with James L. McMurrin and Henry W. Naisbitt as counselors, presided from December 8, 1898, to June 1, 1901, when Apostle Francis M. Lyman took charge of affairs. This was Elder Lyman's third mission to England. His first has been already mentioned. On his second

mission (1874-5), he presided over the London Conference. On January 1st, of the present year Elder Heber J. Grant, of the Quorum of the Twelve, succeeded Elder Lyman. Elder Grant had been released but a few weeks from the presidency of the Japan mission when he was called to this field One of his first official acts has been the purchase for the Trustee in Trust and with his approval of the beautiful property, No. 10 Holly Road, Fairfield, Liverpool, for mission headquarters. For purely business purposes the situation of old 42 Islington cannot be surpassed, but the district has become decidedly "slummy" in the last fifty years, and for residence and office purposes the new home is much more suited to both the needs and dignity of the Church. The house, which is large and commodious, is situated in large grounds (75 × 219 feet) some distance back from the street, giving it an air of privacy and comfort that will be greatly appreciated by all who have the good fortune to dwell in it.

Two others of the Twelve have also had experience in the British mission, although not called upon to preside over its affairs. Elder Reed Smoot, after laboring in the field, was called to the Liverpool office, and Elder Hyrum M. Smith traveled first in the Leeds conference and afterwards presided over the Newcastle conference. Of the Presiding Bishopric Wm. B Preston has served as president of the Newcastle and Durham conferences and as book-keeper in the Liverpool office, and Robert T. Burton was once president of the London conference. In addition to the members of the First Council of Seventies who have already been mentioned, Dr. Seymour B. Young has filled two missions to this country.

It is often remarked that, in the British mission, this is a time of gleaning—that the fruitage is scarcely worth the labor expended to obtain it. Such statements show a great misconception of the true condition of affairs. While baptisms are not by the hundreds, as was once the rule, and while cases of miraculous healings, manifestations and visions are not heralded to the world as they were half a century ago, nevertheless the work is going steadily onward, and the prayer of faith is as effectual now as ever it has been since the Gospel was restored to earth. Apparently all who are of the blood of Israel will be gathered out of a town or shire, and for years the Elders may tract and preach, with only opposition and scorn for their reward; when, suddenly, a new generation will come to the front, many of whom receive the teachings which their parents rejected, and there is a rich ingathering of souls. Not infrequently one pair of Elders will canvas a field faithfully, with no apparent success, while those who follow, with much less effort, will baptize many converts. With such conditions it is indeed true that "Paul may plant, and Apollos water, but God giveth the increase."

The Staffordshire potteries district, where President Woodruff met with such phenomenal success in spreading the truth, has just been reopened, and many fallow fields are being resown with the Gospel message for the first time in thirty or forty years. It is not a rare instance for Elders, in traveling through villages that were famous in the Church history of more than half a a century ago, to meet old people who were baptized in those early days and who, during upwards of fifty years of isolation and persecution, never in all that time seeing missionary or fellow Saint, have yet kept undimmed in their

souls the testimony of a restored Gospel and of the divine mission of the Prophet Joseph Smith. Sometimes such old people hear that the Elders have come within a few miles of their homes and send for them, and, when they see once more the faces of the servants of the Lord, their cheeks are wet with tears of joy, and they exclaim, with Simeon of old: "Lord, now lettest thou thy servant depart in peace."

Owing to the constant emigration, the status of the various branches of the mission is constantly changing. Emigration is uniformly discouraged and the Elders are instructed not to preach the principle of gathering, but when the Gospel takes possession of a man, he seems moved upon to get to Zion as soon as possible. As a rule it is those of the strongest faith, the keepers of the Word of Wisdom, the honest tithe-payers who gather with the body of the Church, and the Church, throughout the British Isles, is materially crippled by their loss. If the ratio of emigration for the remainder of this year is proportioned to that of the first four months, the number of those leaving this country during 1904 will far exceed the number baptized into the Church for the same period. The Alberta colonies are at present receiving a fair share of attention from Latter-day Saints who are thinking of making homes for themselves in the new world.

At the present time there are in the British mission thirteen conferences and sixty-five branches. There are 224 Elders engaged in the traveling ministry, and the local Priesthood consists of 582 persons. The total number of souls in the Church, December 31, 1903, was 4,883. This number seems small when compared with the numbers that were reported when President Franklin D. Richards first had charge of the work in this land, and yet it should be remembered that from the mills of Lancashire, the potteries of Staffordshire, the collieries of Wales, the shops of London, the moors of Scotland and the hop gardens of Kent have gone, by tens of thousands, men and women who are to-day pillars of strength in the Church of Jesus Christ of Latter-day Saints, as well as a considerable portion of the bone and sinew of the youngest of the American commonwealths.

THE RELIGION OF THE JAPANESE.

"Whatever the country of its origin, there can be little doubt that in growth and development Shinto is a genuine product of Japanese soil," says a correspondent to the *Liverpool Post*. "The nature worship, which is a distinct part of its doctrine, was probably inherited from the Ainu, who first inhabited the Island, while the worship of heroes and ancestors was imported, like Buddhism, from the mainland of Asia. The Pantheon of Shinto is crowded with a host of deities; every stream, every mountain, every tree has its god or goddess; and every hero and every ancestor has his place in the Shinto theocracy. Yet it is a religion only in name, for the Kannuski, or priests, have no code or ethics and no doctrine of the destiny of man. They teach no moral duties save that of obedience to natural impulses and to the dictates of the Mikado. Their prayers are invocations to the spirits of the dead, and their sermons are formal addresses, partly eulogies, partly petitions, composed in language of a remote period not comprehended by the common people.

Shinto, in short, is but a shadow cult of ghosts, accompanied with sacrificial rites, and demands of its disciples little more than a visit to some local temple at an annual festival. Its creed may be summed up in two sentences: belief in the continued existence of the dead—whether in a conditions of joy or of pain is not revealed—and belief in the divine origin and divine right of the Mikado. Its ritual is distinguished by her severe simplicity; its temples contain no idols; its priests wear no splendid garments; the only incentives to worship are the mirror, which symbolises perfection, and the white strips of paper, which signify purity. Despite the absence of inspiration, of a code of morals, and of a theory of destiny—the essentials of all religions—Shinto is still the national religion of Japan, and every Japanese from his birth is placed under the protection of some Shinto deity."

KING OSCAR AT A SEAMAN'S MISSION.

SOME time ago, when the King of Sweden was visiting in England, he paid a visit to a seaman's mission on the Thames. "Early on Sunday morning," says a writer in the *Sunday School Times*, "I traveled to the neighborhood of the Albert Docks, where I expected to find the object of my pilgrimage.

"The mission was easily found, but when I saw what a small, unpretentious place it was, I began to doubt whether any king would journey several miles on a Sunday morning to attend a service there.

"I was not disappointed, however. Soon after the service had begun in the tiny chapel, the king arrived with a couple of gentlemen, and took his seat in the place provided for him. There was no demonstration, and no special service had been arranged on his account, and I thought it likely that his Majesty had requested that there should be no ceremony of any sort. He seemed to be delighted to be there among the sailors, and certainly the sailors were delighted to have him.

"The mission was established in the interest of the crews of the lumber ships which visit London from Sweden and Norway, and serves as a home for the sailors when they are in port.

"When the simple service was concluded, the congregation flocked into the adjoining dining-room, to partake of the Sunday dinner, and, to my surprise, King Oscar entered the room also, and seated himself at the head of the large table. It was apparently arranged that he was to dine with the sailors, and I determined to remain until the meal was finished. It would be a unique experience to see a monarch take dinner with some of the most lowly of his subjects.

"The meal progressed in the usual style. The king conversed with those who sat near him, and he seemed to enjoy the modest fare as much as did any of the seamen. When the dessert had been disposed of, his Majesty arose and delivered a short address.

"I was unable to understand the meaning of his words, but the superintendent explained afterwards that it was an earnest religious address which he delivered. It concerned the work of the mission, and the duty of the sailors to advance its interests in every possible way; and his Majesty urged

them not to forget that it was, above all, a *Christian* work, and that it was their duty to live as Christian seamen should. The men were deeply impressed with the advice."

THE NEED OF PERSONAL TESTIMONY.

BY ELDER RULON S. WELLS, AT GENERAL CONFERENCE, APRIL 6, 1904.

EVERY Latter-day Saint has the utmost need to know for himself that this is the work of the Lord, and to know that God has spoken again in this day and conferred upon men His divine authority. We read in the Scriptures, and have been told from time to time, that the Lord will have a tried people. The only thing that will enable the people to withstand the trials that may come upon them will be the knowledge which they have that this is the work of God. When that knowledge has taken root in their hearts, the storms of adversity and great calamities may come, but they will stand firm and immovable because their faith will be founded upon the rock of revelation. We have just been told that no father or mother can reveal to their children the truthfulness of the Gospel. That is true; but there is a Father, whom we all adore, that can and will reveal it to us, if we will seek after it and do what is necessary to obtain it. God is Love. He loves the souls of the children of men, and we are His children and have inherited from Him His divine attributes. There should be born in us a love for our heavenly Father. The great commandment, which includes all others, is this: "Thou shalt love the Lord thy God with all thy heart, with all thy might, and with all thy soul." And there is another like unto it: "Thou shalt love thy neighbor as thyself." If the love of God has taken root in our hearts, and if we are demonstrating in our lives that love, it will bear fruit and will cause us to come to a knowledge of God, whom to know is life eternal. There are many people professing to believe in Christ, the Redeemer of the world, who, nevertheless, do not believe in this vital principle of His Gospel—the principle by which Peter knew that Jesus was the Christ. They have rejected that principle, and have said in their hearts and with their lips that God does not reveal Himself from heaven. They do not believe in the principle of revelation; and yet it is the principle which gives life and force, and without it the Church of Christ cannot exist upon the earth. Not only does this principle pertain to the leaders of the people, but it extends to all the sons and daughters of God who will seek to obtain a knowledge of His divine will. We can all have the right to communication with our Father, and the Scriptures are full of promises that if we will ask we shall receive, if we will knock the door shall be opened unto us and if we will seek we shall find. This can only be done through the operation of that vital principle of revelation. "For no man knoweth the things of God, but by the Spirit of God, which is in him"; and the Spirit of God is the spirit of revelation, which issues forth from the presence of the Father and the Son and enters into the being of all those who diligently seek them. If we come to the knowledge of the truth it must be through the principle of revelation. We must know that God will listen to our prayers; and then

when we have trials we can approach Him and ask of His wisdom, with the full assurance that He will not upbraid or censure us, but will hearken to our prayers and answer them upon our heads. I know that this principle is true, and it devolves upon us to gain the favor of God. Men and women in the world are seeking more the favor of their fellow creatures, and if they can obtain that to the extent that they can be exalted in the eyes of the people, that seems to be more their ambition than the gaining of the favor of God. They are more ambitious to be well spoken of by their fellow men than they are to be beloved of God their eternal Father. Hence the importance of learning to keep that great commandment of loving the Lord with all our hearts. What do we understand by loving the Lord with all our hearts? Is it the function of the heart to love? This may perhaps be only a figure. The heart is an organ of the body, the special office of which is to pump the blood in the body, causing it to circulate and to impart life and vitality to every part thereof. The hands and feet are governed by muscles, and they, with other members of the body, yield implicit obedience to the will of man. We go here and there, from one place to another, at the dictation of the mind, the intelligent part of man, and there is perfect harmony in the operations of the body in obedience to the will of man. But not so with the heart. Although governed by muscles as the hands and feet are, yet it is not subject to the will of man. We labor with our hands, and we employ the muscles of the body in various activities, and as the night comes on and we lay our bodies down to rest, the muscles relax and the body lies dormant. Not so with the heart. It beats on and on, throughout the night as the day; and when that heart ceases to beat, then life is gone. The mind does not control the heart. It does not say to the heart, "beat thou on," or, "cease thou now to beat." The heart is governed by a higher intelligence, and when the voice comes from Him, "Cease thou to beat," that son or daughter is called to God. So that when the Lord says, "Son, give me thine heart," He asks for that which belongs to Him; and when He requires us to love Him with all our hearts it means simply this: that we should love Him with all our life The life-giving power of man should be devoted to the service of God. Whatever may be our occupation, everything must come secondary to our allegiance and devotion to God, who gave us life and being upon earth, and by whom that life is maintained. It seems to me, my brethren and sisters, that if we would keep that great commandment and love the Lord with all our hearts, then would our feet be planted in the paths of safety and then, let come what may, we are founded upon the rock and we will be able to stand.

ENGLISH tracts and sermons of the seventeenth and eighteenth centuries are interesting on account of the strange phraseology—a kind of religious slang—which they reveal. Their titles exemplify this quaint phrasing well, and the following are a few of them:

"The Spiritual Mustard Pot, to make the Soul Sneeze with Devotion."

"The Snuffers of Divine Love."

"Crumbs of Comfort for Hungry Hoseas."

"Biscuits Baked in the Oven of Charity, Carefully Conserved for Chickens of the Church, Sparrows of the Spirit and Sweet Sallows of Salvation."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 4, 1904.

EDITORIAL

"THE CONTRARINESS OF IT ALL."

Once upon a time two men were walking through a garden in which were growing many kinds of fruit trees. Coming to one particular tree which drew their attention they stopped to examine it more closely.

"This," said one of the men, "is a worthless tree, which by rights ought not to be growing here. Were I the master of the garden, I would have it cut down and destroyed."

"Pardon me," replied the other, "but I do not see any reason for such remarks. The tree looks fair to me. True, it is somewhat different to the others around it, but it appears to me that it is better formed, more symmetrical, and it certainly looks healthy and strong."

"But for all that," said the first, "everybody speaks disparagingly of it, and so of course there must be something wrong about it."

"How is its fruit?"

"Oh, the fruit is good enough. In fact, considering the abuse it has been subjected to, and the many kinds of weather it has withstood, it is remarkable that it bears such good fruit. I have not tasted of it, but those who have, say it is exceedingly fine, and rich in nourishment and flavor."

"And yet a tree that bears such fruit is not a good one! How can that possibly be?"

"I don't know. It is difficult to explain. I'll admit that the contrariness of it puzzles me."

Yes; the proposition has puzzled more than the man in the story. The idea that a tree can be wholly bad, and bear good fruit, is a problem that has troubled thousands, and still continues to excite amazement and wonder.

A case is just at hand. The Irish conference was recently held at Belfast. It seems that some man with a journalistic tendency visited the meetings, and sent to a Belfast paper the result of his observations. He signs himself "An Old Fogey." The account is an effort to be funny, and is full of misstatements and ridicule.

In speaking about the Latter-day Saints the writer uses such expressions as "Danite," "Destroying Angel came in contact with Uncle Sam's blue coats." The word "Mormon" means either "a bugbear" or "a family of baboons." When he gets through with his description of the meeting, he gives a brief

account of the "Mormons," evidently secured from some quite authentic source. This is what he says:

"Since Joseph Smith gathered the nucleus of his future Church around him at Kirtland, Ohio, in 1830, things have moved more quickly, and the Saints in America now number well on to half a million. The preacher rightly denounced the murder of Smith and his brother Hyrum by the emissaries of Judge Lynch, who so often took a hand in the Western economy of the old pioneer days. Driven from Kirtland, the Mormons halted for a time at Nauvoo, Illinois, and in 1847 removed to Utah. They have since spread to Arizona, Wyoming, and Idaho, but it is Utah that is identified with their progress and their prosperity, although they still have an eye on Western Missouri as the site of their future Zion. Since their President (Wilford Woodruff), in 1890, submitted to the United States' law and the operation of the Edmunds-Tucker Act of 1887, which prohibited polygamy, they have had no trouble to speak of in the Mormon community, and since, in 1896, Utah was admitted as one of the States of the Republic, it has been one of the most progressive in the Union. Co-operation has been the basis of its industrial and commercial policy, and its signal success might well be a lesson to Ireland. At the present time some seventy per cent. of the families resident in towns own the houses in which they dwell, while no less than ninety-one per cent. of the families in the rural districts own the farms they till. They have made the land so productive by irrigation that farming and fruit-growing are wonderfully remunerative there. They have adopted a scheme of education which will in a few years put them well in line with the best of other States of the Union. They have three fine colleges. A description of Utah from an unbiased observer sounds like a description of the Promised Land, literally flowing with milk and honey. And the 'contrariness' of it all is that these things have been done, this colony of happy and comfortable freeholders has been formed, by people who are generally esteemed to be hopeless 'cranks' regarding religious belief. Their Melchisedekian and Aaronic orders of priesthood; their seventies, patriarchs, apostles, and high priests; their angels, missionaries, and propagandists; their belief in the prophetic mission of Joseph Smith, in the inspiration of their President, and in the possession by their members of the gifts of prophecy and of tongues; in baptism for the dead, and in polygamy as a sacred duty (were it permitted by law)—all these savor of the 'fancy religion' which would almost drive its followers crazy. And the earnestness and industry, the perseverance and tenacity, the virtues of self-help, mutual help, integrity, truthfulness, and brotherly love, which their individual and social life exhibits in a marked degree, savors of a polity which might, in the eyes of an ever-growing nation, almost excuse vagaries of belief and dogma even more extravagant."

Singularly enough, it seems that "An Old Fogey" believes all these good things of the "Mormons." He praises the fruit, but condemns the tree; and the contrariness of it all seems to bewilder him. He even suggests that some of the "Mormons'" methods might well be introduced into Ireland. What! "Danites" and "Destroying Angels" in the Emerald Isle! Surely, you have contending parties enough; but if "a fancy religion" will do in Ireland what "An Old Fogey" says it has done in America—and what he knows the established sects have not done, neither can do—it surely would be a wise thing to encourage it instead of holding it up to ridicule.

All these good and noble deeds have been accomplished by "hopeless cranks," he proclaims. How utterly silly is such a remark, how completely devoid of sense! What kind of religious or ethical training has "Old Fogey" had, that he can speak of "earnestness, industry, perseverance, virtues of self-help, mutual help, integrity, truthfulness and brotherly love" as being the

natural outgrowth of "priesthood, seventies, patriarchs, apostles, angels, missionaries, prophets, inspiration, baptisms," etc., and then call it all inconsistent, and contrary? He, and all others like him, stand condemned by their own words. They demonstrate, not the falseness of "Mormonism," but the utter foolishness of their own reasonings. Christ has said of men, "By their fruits ye shall know them," and the saying is true, notwithstanding the efforts of bigoted people to the contrary.

THE ARM OF FLESH.

MORTAL man is proverbially weak; and when it comes to the question of an eternal salvation for the soul, there is need of a surer hope than man can arouse, a stronger support than man can give. In the struggle to overcome the world and the evil therein, there is only one unfailing source of power from which to draw—and that is God. The arm of flesh cannot be relied upon in such a vital question as this, for failure here is too far-reaching in its results.

Peoples come and go. Nations rise and fall—and such has been the world's history. Whenever a nation or a people has put its trust in the Lord, it has prospered; but when it has forsaken God and depended more on the arm of flesh, it has gone down to ruin and oblivion.

As with nations, so with men. When man places his hope of salvation on man he is on dangerous ground. Great leaders arise among men and many follow after them; but the leader falls and the many fall with him. A great captain leads an army into battle; but the captain is killed, and the soldiers, left without a head, are helpless, and are driven from the field. To be absolutely safe, follow the great Captain, Jesus Christ. "Men may come, and men may go," but He lives on for ever.

Political parties arise, and men depend upon them for their temporal salvation—to judge by some men's actions, one would be led to believe that the political party to which they belonged carried with it the only means of grace into the eternal worlds. But these parties appear and disappear. If we wish to belong to a party that continues, let us be sure that Christ is at its head.

Religious creeds and sects are multiplied in the earth, bearing the names of men and teaching men's doctrine. These churches are not built upon the rock of revelation, and their members are, therefore, "tossed to and fro and carried by every wind of doctrine by the sleight of men." By man they are formed, by man they exist, and when man dies, all these powers are at an end.

The Latter-day Saints may learn a lesson of great importance from these truths, and especially is the lesson applicable to some of the Saints who are young in the Church. It is quite natural and right that the Saints who have received the Gospel through the preaching of the Elders, should love those who have brought them the glad tidings of great joy. These Elders are almost invariably pure, noble men, servants of God who are making great sacrifices for the sake of the truth; but they are also human; they have their faults and their failings. The message which they bear is the Word of God and can be relied upon, but they themselves are yet the "arm of flesh." They preach the Gospel, but they cannot give to those who listen a testimony of its truth. They are simply messengers from the Lord, and the Lord alone can

seal a testimony of the truth of that message in the hearts of those who receive it. Elders come, remain a few years, and then their places are taken by others. Thus, there is continuous change; yet the Gospel remains; and above all, the Lord remains. Should an Elder fail to do his duty, the Lord's work would suffer, but the Lord could not be blamed. An Elder may fail to keep a promise, but this assurance is given that the Lord will fulfil every promise which He has made. Salvation is personal. "Work out your own salvation with fear and trembling," said the Apostle, and the Prophet said, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." What a blessing it is that in our ultimate need we may go beyond the arm of flesh to the hand of the Eternal Father!

N. A

THE permanent address of the Leeds conference is now 7 Trinity Road, Little Horton Lane, Bradford.

PRESIDENT GRANT left Liverpool last Friday, July 29, to visit the conferences in the Scandinavian mission.

PRESIDENT A. L. SKANCHY, of the Scandinavian mission, sends a cordial invitation to the European Elders to visit Stockholm and attend the dedicatory services of the new meeting house, to be held September 18, 1904.

RELEASES.—President John S. Baugh of the Newcastle conference is honorably released to return home at his pleasure. Elder William T. Stewart of the same conference, and President David W. Davis of the Welsh conference are honorably released to return home August 11, 1904, per s.s. *Cretic*.

TRANSFER.—Elder John W. Holden, of the Irish conference is transferred to the Liverpool conference.

DEPARTURES.—The following named missionaries sailed for Boston per s.s. *Republic*, July 28, 1904: From Great Britain—Joseph H. Cutler, Jesse B. Higgs, James L. Dunford, Lewis J. Read, Edwin F. Tout, William R. Telford, Earl Greenwell, James Hewitt, E. Le Roy Harrison, Frank B. Hall, Charles B. Briggs, James D. Sterling. From Germany—John G. Paull, Nephi Huber, G. Herman Schettler, David B. Wilson, Albert E. Bowen, Thomas A. Hooper, Jr., Charles M. Morris. From Scandinavia—Hyrum Selander, Arthur Sconberg. From Switzerland—John Bergener, Jacob Weber. From the Netherlands—Henry E. King. With the company, which was in charge of Elder Joseph H. Cutler, were twenty-four emigrants.

NOTES FROM THE MISSION FIELD.

ELDER WILLIAM T. STEWART writes from Sunderland, August 1, 1904, as follows: "The Sunderland Sunday school had its annual outing, August 1, 1904, at the quarries, near Sunderland. There were one hundred and twenty-five present, many being non-members. Games of different kinds were played,

and refreshments were served. At the close of the day all voted that they had enjoyed themselves. The school is in a prosperous condition. There has been a great improvement in attendance of late."

Elder Walter C. Watson reports from Leicester that many are investigating the truth brought to them through the work of the Elders. Their street meetings have been very successful. A Wesleyan local preacher has been opposing them, and our friends of the Re-organized church have given proof that they are of the same spirit as the sectarians, by their opposition. However, their efforts are only bringing the truth more forcibly before the people.

President Edward A. Morgan writes from Bradford under date of August 1, 1904: "A grand concert, which proved to be a success in every way, was held in the Temperance Hall, Bradford, Saturday, July 30th, 1904, under the auspices of the Mutual Improvement association of the Bradford branch. Miss Maggie Tout, of London, and Miss Clara Swallow, one of Bradford's leading sopranos, and other local talent took part. The officers of the association are grateful to those who are not members of the Church for their kindness in giving their services for the interest of the association. This completes the eighth year of work since the organization of the M. I. A. in Bradford. Brother John W. Turner has stood at the head of the association as president ever since it was organized, and much credit is due him for his untiring labors in the interest of mutual improvement work. To-day the Bradford Sunday school went out to Chello Dean, where about one hundred and fifty Saints and friends spent a pleasant afternoon in games and repast."

Under date of July 26, 1904, President James L. Dunford writes from Nottingham as follows:

"This is probably the last letter I shall have the pleasure of writing you from this part as I am now on my last day in the Nottingham conference. I thought a few items of news from here would be of interest to you and peradventure to the readers of the Star. Since the appointment of my successor, President Aaron Call, we have spent a great deal of the time out among the Saints and friends in the different parts of this conference, and we are happy to say we have found an excellent spirit among the people. The work of the Lord is making headway, and is finding favor in the eyes of many. Quite a number express their intentions of entering in at the gate. We have had great pleasure in organizing the Nottingham branch, entirely of local members, Brother Henry Taylor being chosen to preside with Brothers Thomas Harrison and John Mayson first and second counselors respectively, Walter Shepherd branch clerk and Annie Bradshaw librarian. This leaves the Nottingham branch under splendid management, and we look for success to follow their labors. While at Leicester on the 17th we found pleasure in organizing a Relief society, for which we had splendid material. Sister Sarah Jackson was sustained as president, with Jane Jacques as first and Elizabeth Cox second counselors. Other officers are yet to be chosen. We know our sisters appreciate this organization and a pleasant and useful career is

anticipated for them. Our conference celebrated "Pioneer Day" in appropriate style at Russia's Farm, Leicester. The affair was under the management of Brother Isaac Pryor, superintendent of the Leicester Sunday school, and his able and willing corps of assistants, and a time of pleasure and profit was had. Much credit is due to those who had to do with making the party such a signal success. About one hundred and fifty people were on the grounds. President Grant, I have greatly enjoyed my labors here and with reluctance I take my leave of the little flock I have had the honor to shepherd. I know I am leaving some of God's chosen children; and we may not all meet again in this life. I know there is a very strong feeling of love existing in our midst, which fact has been thoroughly demonstrated during the past three weeks and reached a climax last evening in the shape of a farewell party in honor of your most humble servant."

CURRENT COMMENT.

THE BIBLE FIRST.

That well-known writer, Julian Ralph, in his "Making of a Journalist," advises the candidate for journalism to study good literature, and practice constantly.

He gives a long list of models from Shakespeare to Hugo. But he remarks with emphasis, "The Bible first." "If money be lacking, and books are hard to procure," he adds, "be content with the Bible, and 'Robinson Crusoe.'" But he puts the Bible always as the beginning of the candidates' studies.

PAYING FOR A CONGREGATION.

The Rev. Thomas Henry Scruggs, pastor of the First Baptist Church of Provo, Utah, has created the latest sensation in a religious way. Recently he announced in the public press that he would give the sum of one dollar to each skeptic that would sit in his church for one hour and listen to his regular Sunday evening service. The conditions were to first call on the pastor, to pass a sort of examination to see if he was truly an infidel, and also to set a date when he should appear in church. The latest reports of this scheme say that the preacher has had no candidates yet. He is also now busy with another plan to offer a prize of one hundred dollars to the infidel who, after a course in a study of the Bible, shall write the best essay on the "Plan of Salvation."

TOBACCO AND STUDENTS.

The effect of tobacco on youths was recently presented by Dr. Herbert Fish, of the North-Western University, Chicago. A student should quit using tobacco (said Dr. Fish) or conclude in his own mind to leave school. Not a single student using tobacco has stood in the first rank this year, and this has been the case for the last nine years, with one exception. It is a fact that as the scholarship lowers, the ratio of tobacco users increases. Dr. Fish pointed out that tobacco in any form had a tendency to dull the mind of the pupil. He showed by reciting statistics taken at the university during the last nine years, that the student addicted to the cigarette habit made a much lower average in his class percentages than those who were not given to the use of the little paper cylinders.

THE SHEEP, THE GOATS, AND THE "ALPACAS."

"The Rev. T. C. Selby quotes in the beginning of one of his sermons on 'The two-fold classification,' from a writer in the *Nineteenth Century*, the following: 'I can understand what is to become of the sheep, and I can understand what is to become of the goats; but how are the alpacas to be dealt with?' The alpaca, as nearly everybody knows, belongs to the upper ranges of the Andes in Chili and Peru. It looks like a sheep and possesses many of the characteristics of the goat. It is, however, a species of camel. The question of the *Nineteenth Century* writer means simply this: The sheep belong to the right hand and the goats to the left, but what is to become of those who have the characteristics of neither sheep nor goats—that is, the people who are neither good nor bad. The answer is, in brief, that there are no such people. The good are not perfect, and the bad are not so bad as they might be; but everybody is either good or bad; the tendency of life is in one direction or another. There are no alpacas among men and women."—*Christian Advocate.*

A FLYING JOURNEY.

"Has it ever struck you that in the 365 days that make a year of time we take a journey upon a flying orb through 600,000,000 miles of space?" says an exchange. "It is the earth's annual journey round the sun.

"We live our little lives. We go about our daily task. We sleep and we wake. But how seldom we consider that, but for the guiding hand of Him Who sits upon the girdle of the heavens and holds the reins of the chariot of the sun, we might be whelmed and lost in illimitable space. This journey is not a figment of the imagination, but is a solid, tangible, demonstrable fact.

"The weight and the terror of this conception, as of many other astronomical verities, are almost too great for the human spirit to bear, and when the thought comes home with gripping force the spirit cries out against it.

"But it is well, when such thoughts oppress one, to fall back upon the greater fact of a personal Providence, to rest securely in the knowledge that even in the whirling universe of starry systems, and in the deeps of illimitable space, we are not lost, but are known individually and intimately by One Who is able to keep us even unto the end."

COMFORT IN SORROW.

"A tearless life is a loveless life." The greater the love with which our life has been blessed, the keener will be the sorrow when the earthly ties with a loved one are sundered. And then comes the danger of letting our grief, which is right, become blind hopelessness, which is wrong. Is death indeed the worst grief which can come to a trusting Christian? There are griefs that are blacker than death. A young man, clean, true, upright, lovable, brilliant in his promise of usefulness, is taken home. For a moment, light goes out for the grief-stricken parents. But all their memories of the boy are beautiful—nothing to regret, nothing to conceal, nothing to wish different, save that he might be back again. What of the mother whose boy is alive but behind prison bars, or in a far country, no one knows where? Even that mother's sorrow is not hopeless, thank God! but it is a sorrow before which mere death becomes a joy. "Blessed are they that mourn; for they shall be com-

forted." Our comfort may be found by turning away from self to the blessed memories of our dead, by rejoicing in their present gain, and by ministering to those whose grief is greater than ours.—*Sunday School Times.*"

THE RUSSIAN TALISMAN.

PROBABLY many of our readers would be nonplussed if they were asked the question "What is an Ikon?" At the present time, however, everybody ought to know something about the talisman which plays so important a part in Russian life.

In a Russian interpretation of the term an Ikon (Greek *eikon*, an image) is a holy picture that has been blessed by the priest. Such pictures may be seen in almost every Russian house, either half hidden in a wreath, or behind a crucifix. Many of the pictures are fashioned of metal, and are really metal images. However cheap the pictures may be, or however worthless as works of art, they are priceless when they have been blessed by the priest.

During the present lamentable war it has been reported that an Ikon was sent from St. Petersburg to Port Arthur to raise the spirits of the Russian soldiers. Every Russian regiment has its special Ikon, and the soldiers firmly believe that it will bring them good luck. Often, it is said, they will die contented if allowed, in their last moments, to kiss the symbol, on which they look with awe and reverence, and which is to them, not a mere painting or effigy, but an outward and visible aid to worship.

Should the soldier die, the little picture which has comforted him at the end is placed on his breast, and buried with him.—*Christian Age.*

A SENSIBLE INFIDEL.

SOME time ago a Kansas City man who had proclaimed himself an infidel for twenty-five years died and left a curious will. In it his fortune of $150,000, with the exception of $4,000 was given to religious and charitable organizations. No explanation was made, but the fact itself was eloquent.

One of the most brilliant infidels in this country—a man who did not boast his infidelity or use it for money-making—once wrote a series of anonymous articles asserting his views. "One morning," he said to the writer of this, "I had a caller, a stranger. He came to my house, introduced himself and with touching fervor thanked me again and again for making him see the light. He had found out that I had written the articles. I was greatly nonplused, but replied as best I could that I was glad to have been of service to him. He had been a worker in his church, and was, as I found afterward, a man of influence and usefulness in the community. His excessive gratitude was really embarrassing, and it reached a climax when he said, with increased intensity, 'Sir, you have converted me.' *Now, I have been wondering ever since what I converted him to.*"

To nothing, of course. When the infidel with his fortune looked around he found that infidelity did not have a single organization by which money could be used for the alleviation of suffering, for the physical salvation of the weak, or for the material improvement of mankind. Leaving out all questions of faith, dogma and spirituality, the plain situation was that religion had pro-

vided the means, was doing the work, and was the only agency that could be trusted with the carrying out of his better purposes. The churches had done about all that was of any benefit to the world; had begun, increased and developed the vast machinery of practical aid and philanthropy. Infidelity had done nothing; had nothing to do anything with. The infidel's dollars were practically worthless without religious help.

All this is very simple and familiar, but it does us good sometimes to look at the tremendous and overwhelming material achievements of our churches. Even the infidel who has not the faith to follow the direction of their spires cannot dispute the testimony of his eyes as to what they are doing closer to the earth.—*Saturday Evening Post.*

WHAT TO TELL.

If anything unkind you hear
About some one you know, my dear
Do not, I pray you, it repeat
When you that some one chance to meet;
For such news has a leaden way
Of clouding o'er a sunny day.

But if you something pleasant hear
About some one you know, my dear,
Make haste, to make great haste 'twere well
To her or him the same to tell;
For such news has a golden way
Of lighting up a cloudy day.

SELECTED.

DIED.

JACK.—On Friday, April 15th, 1904, in the Royal Infirmary, Glasgow, Scotland, the result of an accident, Thomas Alexander Jack, aged 61 years. A faithful and loving mother and ten children mourn the loss of a good husband and father. Owing to an oversight this notice was not printed at the time.

FAULDS.—On Saturday, July 23, 1904, in the Royal Infirmary, the result of an operation performed upon her, Sister Katie Faulds, aged 21 years, of Burnbank, Scotland. *Deseret News* please copy.

CONTENTS:

History of the British Mission ...	481	Editorial Notes	491
The Religion of the Japanese ...	484	Releases	491
King Oscar at a Seaman's Mission	485	Transfer and Departures ...	491
The Need of Personal Testimony	486	Notes from the Mission Field ...	491
Editorials:		Current Comment	493
"The Contrariness of it all"	488	A Sensible Infidel...	495
The Arm of Flesh	490	Poetry: What to Tell	496

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.